ONE OF

2/.

George Keith's Friends

SERIOUS ENQUIRY.

Whether it be better to joyn with the

INDEPENDENTS, PRESBYTERIANS,

OR

Church of ENGLAND,

In Matters of RELIGION, humbly offer'd to the

Independents and *Presbyterians*,

And that CHAMPION *Trepidantium Malleus*, desiring there Judgment, before they follow *Trepidantium Malleus*'s Method.

LONDON, Printed for *B. Aylmer*, at the Three Pidgeons in *Cornhill*, and *C. Brome*, at the Gun at the *West End* of St. *Paul*'s Church-yard. 1700.

A few Words to Mr. *Trepidantium Malleus*, who is, as, he saith, Chosen by the *Presbyterians*, to be their Champion against *George Keith*.

DEVONSHIRE HOUSE
Friends Reference Library.
BISHOPSGATE WITHOUT

FRIEND,

IN your latter Epistle to George Keith, ye reflect upon [illegible] his Friends, that now intend to joyn with him in the Church of England, for so intending and so doing: The reformed **Quakers** being Zealous for God and his Church, regard not your Unchristian Jokes and Reflections, no more than their Old Friends the **Quakers**, and the Baptists, whom you have now Christened with the Name Baptist: Reverend Trepidantium, grant me one request, whereas ye have taken the pains to write an Epistle to the Reformed **Quakers**, leave us not now in the Wildernes I pray you; I grant ye have taken a great deal of pains already, to show us our Errors when **Quakers**, let not the time be long before we shall hear from you, that we may know where to Center; Lest we should return to the **Quakers** again, and so all your former Labours to usward will be lost; I have heard of you, as well as read your Books, that ye are a Man of that Ability, that ye can not only Query, but answer Queries, and Doubts of Consciences: Therefore I presume to offer these Doubts, querying of you, whether it be better for us to joyn with the Presbyterians, Independents, or Church of England, with our Friend G. Keith, unto whose Ministry we bear Testimony, and to the sound Doctrine held by him; this is my request and all that I Desire of you who am

Your Servant

To Command in the Truth

Of our Lord Jesus.

C. J.

I. Whether Independent.

Before I joyn with the Independent, *I ſhall deſire them to conſider what follows, and to give Scriptural Reaſons, concerning this matter, as they think good.*

1. WHether I can eaſily joyn with ſuch, as would Paganize and make Antichriſtian all the Churches of *Chriſt* in the whole World, except themſelves?

2. Whether that be a falſe Church that converts their Members, before they come to be of their Party?

3. Or that which would propound a better way for Miniſters maintenance, than God who hath ordained, *That they that ſerve at the Altar ſhould live by the Altar*?

4. And that ſet up ſuch to be Preachers, as have no art nor knowledge in the Tongues?

5. That make the whole eſſence of the Miniſterial Call to conſiſt in Election of the People, without *Ordination*?

6. That cry down Biſhops, becauſe they cannot Preach to all their Flock at once, and yet themſelves gather *Churches* from *York*, to *London*, ſo that many do not ſee the Face of their Paſtor once in a Year?

7. Whether under that Notion all Hereſies have not crept into the Church?

8. Whether I ſhall joyn to that Party, who never yet could ſet bounds to themſelves; but do ſtill expect ſome new Diſcoveries for Modification? and whether my conſent to that may not be more dangerous than the Oath of *&c.*

9. Whether I ſhall ſubmit to that Party, that hitherto neither the moſt Religious, the moſt Learned, nor the Major part of any Nation ever yet ſubmit to?

10. Whether the firſt and beſt of our Reformers ever thought of, or practiſed ſuch a way?

11. Whether, were I now to die, I could take comfort in their Abſolution, ſeeing not one of them is authorized thereunto? And

12. That would perſuade us that all our Martyrs for the Proteſtant Cauſe, did worſhip God in a wrong way, and therein condemn the Generation of the Juſt?

Could Anſwer be brought into this Jury of Queſtions, That they are *Not guilty*, I could then better *believe* them, and *relieve* my ſelf: For the preſent, my Conſcience not being ſatisfied, I ſhall wiſh them Catholick Charity, and pray, That as they would ſhun the Rock of Superſtition on the one hand, they would likewiſe avoid the Shelve of Separation on the other: And O thou that alone art an *Independent* Being, teach all thine to *depend* upon thee, for counſel and direction, and not to deſpiſe the Churches Communion!

II. Whether Presbyterian.

1. WHether I do not believe, That *Chriſt* taught his *Apoſtles* to pray, and ſay, *Our Father which art in heaven*?

2. Whether I do not believe, That the *Apoſtles* did pray, and ſay, as Chriſt taught them, *Our Father which art in heaven*?

3. Whether I have done well, to expunge and obliterate that *Prayer*, *Our Father which art in heaven*?

4. Whether I do not believe, That *Chriſt* ſent his *Apoſtles*, as his *Father* ſent *him*? *Joh.* 20. 21.

5. Whether I do not believe, That the *Father* ſent Chriſt to be the chief Biſhop of our *Souls*? 1 *Pet.* 2. 25.

6. Whe-

6. Whether I do not believe both these *missions* to be *jure Divino*?

7. Whether I do not therefore believe, *Episcopacy* to be *jure Divino*?

8. Whether I do not believe *Episcopus*, to be a different word from *Presbyter*?

9. Whether I do not believe *Bishop* to be the *name* of *Office* and *Dignity*, *Presbyter* to be a *name* of *Order* and *Duty*?

10. Whether I do not believe *Bishops* are sometimes called *Presbyters*, because they were *Presbyters* before they were *Bishops*?

11. Whether I do not believe *Presbyters* qua *Presbyters* are never called *Bishops*?

12. Whether I do not believe that St. *Paul spake* and *did divinely*, when he constituted *Timothy* Bishop of *Ephesus*, and *Titus* Bishop of *Crete*, to oversee, and if need were to rebuke the *Presbyters* there?

13. Whether I do not believe St. *Jerome* spake *piously*, when he said *Nisi extet quaedam & ab omnibus eminens potestas Episcopo daretur tot essent Schismata, quot Sacerdotes*; That unless an *extraordinary* and *peerless preheminence* were given to the *Bishop*, there would be as many *Schisms* as *Priests*.

14. Whether I do not believe King *James* spake *politickly* and *prudently*, when he said, No *Bishop*, no *King*?

15. Whether I do not believe the Primitive Church, and so the *Church successively* until of very late years, one *Century* and less than an half, was governed by *Episcopacy*?

16. Whether therefore I do not believe I have done very *ill* to shoulder out *Episcopacy*, that I might get into his *Chair*?

17. Whether I do not believe that *Thebutis* and *Aerius* were therefore called *Hereticks*, because they would have had an *ecclesiastical parity*, *Bishop* and *Presbyter* all one?

18. Whether I do not believe, The Canons of the *Apostles* distinguished *the three degrees* of *Bishops*, *Presbyters and Deacons*, and gave the *superiority* to *Bishops*? *Can.* 4, 6, 7.

19. Whether I do not believe *Thebutis*, and *Aerius* did therefore phansie *an ecclesiastical parity*, because they could not be made *Bishops*, which they earnestly affected; *Epiphan. Heres.* 75.

20. Whether I do not believe the *Church of* Jerusalem was called a *Virgin Church*, and never corrupted, until by *Thebutis*, because he was not made a *Bishop*? *Euf. l.* 4. *c.* 22.

21. Whether I do not believe *Ignatius* lived in the Apostles days, and saw *Christ* in the flesh, and being yet a *Presbyter*, writ to the *Antiochians*, to remember *Evodius* their *Bishop*, who first from the *Apostles* received the *superiority* above the *Presbyters*, and after being *Bishop* himself, and going to suffer under *Trajan*, writ to the *Clergy* and *Presbyters* there; That they would be diligent in feeding their *flock*, untill *God* did show unto them, Him that should rule over them after his death? And in another *Epistle ad Smyrn.* thus, *Presbyters* be obedient to your Bishops; *Deacons* be obedient to your *Presbyters*; *Laymen be obedient to all*: And after all concludes thus; *My soul for theirs that observe this order, The Lord be with them.*

22. Whether I do not believe *Aerius* was the first that voted down all *Fasts*. *Vigilantius* the first that voted down all *Feasts* appointed by the Church both *Hereticks*; and therefore whether I may not fear, I am something *Heretical* in following their *steps*?

23. Whether I do not believe, that S. *James* set out a *Lyturgy* or Book of *Common Prayer*, for the Church in his time; St. *Basil* the like in his time; St. *Chrysostome* the like in his time; and so downwards until Mr. *John Calvins* time?

24. Whe-

24. Whether I do not believe, that Mr. *John Calvin* himself thought well of *Common Prayers*, and particularly of our *Common Prayer Book*, when he said, *Quod ad formam precum & rituum Ecclesiæ, valde probo, ut eam illa extet, à qua pastoribus in sua functione discedere non liceat*; Concerning a *Form of Prayer*, and *Ecclesiastical Rites*, I very well like, that there be a certain and constant one, from which the *Pastors* of the *Church* may in no wise depart or vary?

25. Whether I do not believe, That every word in the *Common Prayer Book* is in the *Bible*, either *literally* or *rationally* deduced thence, *v. g.* for the *Confession*, *Almighty God*, Gen. 17. 1. *And most merciful Father*, Exod. 34. 6. *We have erred and strayed from thy ways like lost sheep*, Psal. 119. 176. *We have followed too much the devises and desires of our own hearts*, Jer. 18. 12. *We have offended against thy holy laws*, Mat. 7. 8. *We have left undone those things which we ought to have done*, 1 Sam. 15. 24. *And we have done those things which we ought not to have done*, 1 Sam. 24. 5. 2 Sam. 12. 13. *And there is no health in us*, Psa. 38. 3. *But thou O Lord have mercy upon us miserable offenders*, Luke 18. 13. *Spare thou them that confess their faults*, Prov. 28. 13. *Restore thou them that be penitent*, Ez. 18. 31. *According to thy promise declared unto mankind in Christ Jesus our Lord*, Mat. 1. 18. *And grant O most merciful Father for his sake*, John. 16. 23. *That we may hereafter live a godly, righteous, and sober life*, Titus 2. 12. *To the glory of thy holy name*, 1 Tim. 6. 16.

26. Whether I do not believe the *Absolution*, *Almighty God the Father of our Lord Jesus Christ*, be grounded upon, John 20. 23.

27. Whether I do not believe the *Lord's Prayer*, with the *Doxology*, *Thine is the Kingdom, Power and Glory*, is *verbatim* in Mat. 6. and without that *Doxology* in Luke 11.

28. Whether I do not believe, those *Versicles*, *O God make speed to save us*, be not in Psal. 102. 13. *Open thou my lips O Lord, and my mouth shall shew forth thy praise*, Psal. 51. 15.

I might be endless to answer therefore some of your *Grand Objections*; I ask,

29. Whether I do not believe, *Remember not Lord our offences, nor the offences of our forefathers*, is a *sincere prayer* for the *dead, viz.* That *God* would not visit the *offences* of our *forefathers* upon us their *children*, and grounded upon *Exod.* 20. and *Ezek.* 18.

30. Whether I do not believe, *From sudden death good Lord deliver us*, is a *fervent ejaculation*, no *idle desire*, that *God* would not take us away unpreparedly, until we have made ready *our Accounts*?

31. Whether I do not believe, *For all them that travel by land or by water, all women labouring of child* &c. is a *charitable prayer*, and answerable to the Apostles command, *Do good to all*, Gal. 6. 10. *Pray for all men* 1 Tim. 2. 3.

32. Whether I do not believe, *By the holy Nativity* and *Circumcision, by thy Agony and bloudy sweat* &c. is *obtestative*, and the sign of our *Faith*, not *affirmative* and the sign of an *Oath*; desiring *God* by these effectual means of the *Actions* and *Passions* of *Jesus Christ*, to deliver us from those *punishments* which are due unto us for our sins.

33. Whether I do not believe the first *prayer* in the *Office* of *Matrimony*, *That God would bless this couple*, as *Isaac* and *Rebecca*, proceeded rather from the holy Ghosts *inspiration*, than from *humane invention*; because if from man onely, he would have gone upon *reason*, and made the prayer thus, bless them as *Abraham* and *Sarah*, or bless them as *Jacob* and *Rachel*; for *Abraham* was Gods first *friend*, *Jacob* was Gods great *friend*; yet neither so, nor so, but as *Isaac* and *Rebecca*; because *Abraham* had his *Hagar*, one *Concubine*; *Jacob* had his *Zilpah* and his *Bilhah* two at least, *Isaac* never any but his *Rebecca*?

34. Whether I do not believe, That that *prayer*, *Prevent us O Lord in all our doings*, &c. be not absolutely against those *great points of Popery*, concerning works of *preparation*, grounded upon that of St. *Paul*, *Eph.* 2. 8. and so no kin to the *Mass Book*.

34. Whether

34. Whether I do not believe the *Creed of the Apostles* is every word in the Scripture, viz. *I believe*, Mark 9. 24. *in God*, John 14. 1. *the Father*, 1 Cor. 1. 3. *Almighty*, Gen. 17. 1. *maker of heaven and earth*, Gen. 1. 1. *and in Jesus Christ his only Son our Lord*, Rom. 1. 3. *which was conceived by the holy Ghost, and born of the Virgin* Mary, Luke 1. 35. *suffered under* Pontius Pilate, John 19. 1. *was Crucified* John 19. 18. *Dead* John 19. 30. *and Buried*, John 19. 42. *He descended into Hell*, Act. 2. 27. *the third day he rose again from the dead*, 1. Cor. 15. 4. *He ascended into Heaven, and sitteth at the right hand of God*, Mar. 10. 19. *From thence he shall come to judge the quick and the dead.* Act. 10. 42. *And in the holy Ghost*, Mat. 28. 19. *The holy Catholick Church, the communion of Saints*, Ephes. 5. 27. *the forgiveness of sins*, Col. 1. 14. *The Resurrection of the Body*, 1 Cor. 15. 35. *and life everlasting*, John 10. 28.

36. Whether I do not believe the Feasts of *Christmass*, *Easter* and *Whitsuntide* have been observed by the *purest* and *Primitive Churches*, and commanded upon us to observe the same? *Clem. ep decret. Telesph. p.* 117. *Cyprian de Nativ. Christi, Nazian. Orat.* 38. *Chrysost. hom. in Nativi Christi. The Church of Helvetia confess. c.* 24. *The Church of Bohemia, c.* 15. *The Church of Bremen, Regist.* 2. *fine, the Church of Ausburge confess Artic* 4.

37. Whether I do not believe, The Lord be with thee; and with thy *Spirit*, *equivalent* to Ruth. 2. 4.

38. Whether I do not believe St. *Paul* spake *Scripture*, when he said, and bid us pray with the *spirit* and with the *understanding*, and whether I do not sometimes pray without the *understanding*, when I think I pray by the *spirit*.

39. Whether I do not believe, That therefore I have done very ill to excommunicate the *English Common Prayer Book*, which by most *Divines* hath been called *optimum Breviarium*: But I am in earnest, and earnestly desire of *Almighty God*, that if the *Presbyterian* be determined to go on his *opinion*; yet that they may joyn together in all *Christian affection*, and so meet in Heaven, in everlasting *Union*; for till I am convinced upon the former *Queries*, I am resolved never to be of their *Communion* upon *earth*; though I wish them increase of *sanctity*, while they live; and eternity of *happiness* when they dye, through *Jesus Christ*, Amen.

O Most merciful God, who hast made all Mankind of one; O most merciful God, who hast contracted all the Elect of Mankind into one Body, thy Church; and hast given the whole Church but one Soul, thy Spirit; and that Soul but one Life, thy Faith; and that Faith but one prop, one Gospel, one Baptism, one Lords Supper; and this one Body and one Soul, but one Head, thy self, who are but one Lord, and hast again dispersed this Body into several Assemblies and Societies, and hast made each Society and Assembly but one; thereby intimating to us, that we should all have but one Heart and one Mind; In mercy we beseech thee look upon thy Church, and make her as thy Son did leave her, One, one in Opinion and one in affection, that she may be not longer crucified betwixt Hereticks and Schismaticks, Thieves of thy Truth; betwixt profligates and hypocrites, thieves of thy Grace; betwixt Zelots and Superstitious, thieves of thy Honour: Deliver, O deliver her from all her present misery; Relieve her from Force without, and Fury within, both against her; Rescue her from civil Enemies, and crafty Children, both which fall upon her; Suffer not Rudeness in one part, nor Superstition in another part, thy Service; nor Confusion thy Religion, nor Wild-fire thy Zeal, nor Lunacies thy Resolutions, nor Devilishness thy Spirit; but appear by her once more in thy own Spirit of Peace and Purity, of Sanctity and Sincerity, of Wisdom and Sobriety, that all men may know thy Church by the Livery, which thou didst bequeath her, Love, Peace and Patience; and that

thereby

thereby all men may be guided by the one Church, in the right way of Truth into Heaven, through *Jesus Christ* Amen. In whose blessed Name and words we further call upon thee, as he hath taught us in his Holy Gospel, saying;

Our Father which art in heaven, Hallowed be thy name; Thy Kingdom come, Thy will be done in Earth, as &c. Give us this day our daily bread, And forgive us our trespasses, as &c. And lead us not into Temptation, but &c. For thine is the Kingdom, Power and Glory, &c.

III. Whether a Churchman.

I Shall not take up this *Religion* upon *Tradition* or *Education*, but upon *Judgment* and *Deliberation*; And instead of *Queries* and *Cases of Conscience*, I offer to my self these *Irrefragable Propositions.*

1. If I pray aright according to the *Pattern* of *Devotion* sum'd up in the *Lords Prayer*, I shall be heard.

2. If I repent aright according to the *Prophets* and *Apostles Direction*, with the *Contrition* of *my Heart*, with the *Confession* of my *Lips*, and the *Endeavour* of my *Life*; I shall be forgiven. *Joel.* 2. 2 *Cor.* 7.

3. If I do right according to *Gods will* in his *Word*, sum'd up in his *Decalogue*, or Ten *Commandments*, though not *absolutely* and *exactly*, yet *uprightly* and *Evangelically*; I shall be accepted.

4. If I believe right according to *Gods Gospel*, sum'd up in the *Apostles Creed*, without *doubting*, without *distrusting*, without *despairing*, I shall be saved.

5. If I receive *Christs* holy *Sacrament*, as he did *institute*, and appoint them, not only as Signs, but means, and Grace, not only as assurances of Salvation, but conveyances of Sanctification, I shall be glorified, which is my aim and desire.

C. J.

FINIS.